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of the wampum belts, were masters of the religious ceremonies in which about two hundred Indians participated." — [Harriet Maxwell Converse, in the "Elmira Telegram," Elmira, N. Y., January 29, 1888.]

Mr. Edward Jack, in the "Fredericton Trade Review," Fredericton, N. B., gives in that paper, December 15, 1887, an account of the legend of Glooscap, as traditional among Abenakis on the St. John River. From this narration we can only take the following:—

WHY THE PORCUPINE AND TOAD HAVE NO NOSES. — "The turtle, who was Glooscap's uncle, becoming proud of his prowess, had induced the porcupine and toad to join in with him in opposition to Glooscap. To frustrate the doings of these councils, Glooscap turned himself into an old squaw. After entering the door, he saw another squaw in the shape of a porcupine sitting on one side, while another in the shape of a toad sat opposite. Turning to the porcupine, he said, 'What does all this mean?' To which the reply was made, 'that it was not worth while for him to know.' So, thrusting out his hand, with two of his fingers he took off the porcupine's nose. He then in a rage passed over to the toad, when, receiving the same reply, he treated her in a similar manner. This is the reason why you see no nose on either of these animals. So soon as Glooscap was gone the porcupine said to the toad, 'Where is your nose?' Whereupon the toad, looking at the porcupine, said, 'Where is yours?' Upon which they both concluded that it was Glooscap with whom they had been speaking."

HEROIC DEEDS OF GLOOSCAP. — "Glooscap, who seems to have been a spiritual knight-errant, found, on descending the St. John, that a beaver of enormous size and of bad disposition had built a dam across the river at the Falls. His pond included Kennebecasis Bay, where his house was. In order to put an end to his evil doings, Glooscap seized his handspike, 'Split Rock,' which is yet to be seen, broke down the dam, and killed the beaver and all of his family, with the exception of one which had escaped up river some hundreds of miles. He threw two rocks in the river to head him off. These are now known by the Indians as the 'Tobique Rocks.'"

"About half a mile below Boar's Head you will see in the cliff," said my Indian informant, "the form of a man's head surrounded by curly hair. This is Glooscap's image, and it was here that he first came to the St. John River, when he went down to destroy the beaver's dam. Not far from the mouth of the St. John, on the shore of the Bay of Fundy, between Manawagonish and the mouth of the Musquash, Glooscap left his pack, and when he came back to look for it he found a sable gnawing at it. Now you can see this pack turned to a great rock, in which is the hole made by the sable. Glooscap also killed a great moose below Lubec, in the State of Maine, and you can yet see all of its entrails turned to stone."

"When I was a boy," said my Indian friend, "we used to go down the river in our canoes to Lepreau for cranberries, in the autumn, and as we were passing Glooscap's face and head we always threw tobacco into the water as an offering, so that we might have a calm time going and returning."